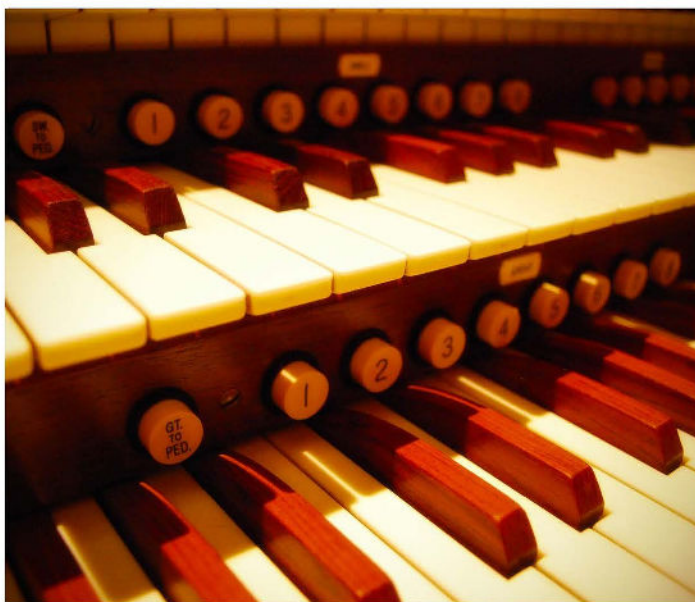


THE UPC
WORSHIP
PARTICIPANT GUIDE





UNIVERSITY

PRESBYTERIAN CHURCH

ROOTED | GROWING | CONNECTING

Welcome to Worship at University Presbyterian Church!

We invite you to use this guide as needed to better understand worship at UPC. That said, this guide is, at best, a supplemental resource to the experience of worship itself.

Christian worship is a joyful mystery during which the presence of God moves within and through the people, both as individuals and as the gathered community.

A guide such as this cannot possibly contain or describe the fullness of the experience of God in worship. Remaining fully engaged in worship is important, and our hope is that this guide does not become a distraction from your attending to the presence of God in this place. The same can be said for the printed worship bulletin you received on your way in the door. These materials are provided to assist and enhance your full participation in worship. Again, welcome to worship. We are glad you are here

Order of Worship for the Lord's Day

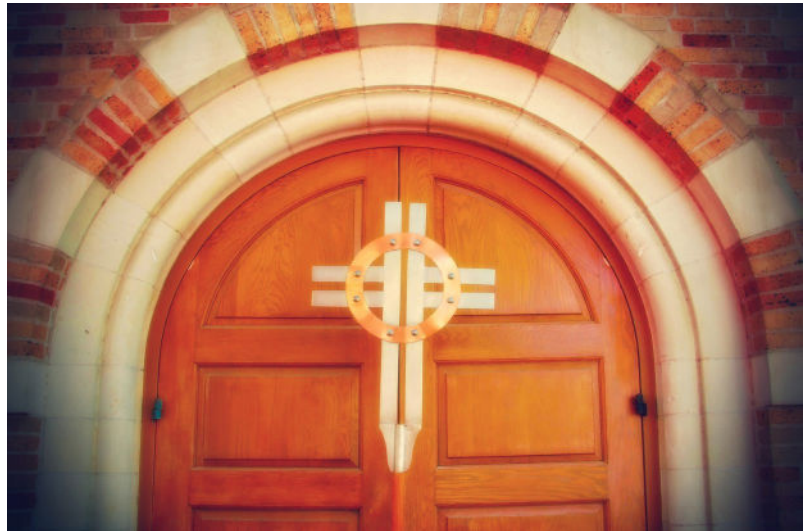
Gathering with Praise

Presbyterian worship services follow a pattern of four movements throughout the order of worship to help the assembly tell the story of God. The first movement is the physical and spiritual gathering of the people. The people, for a time, transition out of the realm of the world and into an "in between" space where we encounter God.

Prelude & Introit – These are musical selections that begin to set the tone of today's worship and invite the people to prepare their hearts for worship in prayer and meditation.

Call to Worship – These words initiate a summons to the people to assemble in the name of Jesus Christ and participate as a community in worship. This is often done in a call and response style and the words are usually taken from the Bible.

Hymn & Procession – Music can be thought of as prayer in song. It is a way of using our whole body to pray. The hymns we sing have rich histories and powerful messages within them. The hymn numbers in the bulletin indicate where the music can be located in the red *Glory to God* hymnal in your pew. You will notice that we process with the cross, which is carried by a crucifer (cross bearer). This creates a visual and symbolic focal point to the reason we gather in worship.



Our acolytes carry in a pitcher of water, the flame, and our Bible, representing elements that draw us into worship. The water symbolizes our unity in baptism and our identity as beloved children of God. The flame represents the light of Christ and the presence of the Holy Spirit. The Bible represents the Word of God around which we gather. The ministers of the church as well as the choir follow in the procession.

Prayer of the Day – A prayer of adoration during which we offer our praise to God.

Call & Prayer of Confession – A time before we hear the Word of God proclaimed that we take a moment to make things right with God and one another. By confessing our personal and communal sin and making amends for our shortcomings, we are living into God's extravagant mercy and forgiveness through Jesus Christ.

Silent Meditation – A time for you to reflect in silence and offer personal prayers of confession.

Kyrie Eleison (Greek: Lord have mercy) – A sung prayer asking Jesus to have mercy on us.

Assurance of Pardon – A proclamation to the people that indeed their sins have been forgiven. You will hear the worship leader say, "Friends, hear and trust in the good news of the Gospel." To which you are invited to respond, "In Jesus Christ we are forgiven, healed, and made whole."

Passing of the Peace – We extend the reconciliation and peace we have received from God to our neighbor. We typically will stand and speak the words "Peace be with you" to one another. You may shake hands or embrace those nearby as you are comfortable.

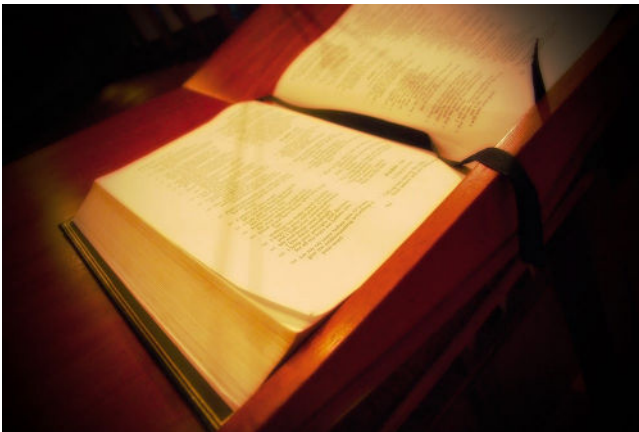
Proclaiming the Word

The second movement of worship where the Word of God is read, proclaimed, and heard by the people. A Bible is located in your pew if you would like to read along.

Prayer for Illumination – We ask the Holy Spirit to inspire and inform the reading and proclaiming of Scripture in order that we might better understand its message.

Time with the Younger Church – Children are important to us here at UPC and we have created a time where a specially prepared message is presented to them. At the conclusion of this time, the children welcome new visitors with a gift of hospitality.

Anthem – The choir proclaims the Word of God through song.



Scripture Reading – The congregation participates in the reading and hearing of the Word of God. Occasionally, a cantor will lead the congregation in a sung recitation of a Psalm. Except for instances where the church is in a season of thematic preaching, the Bible passages read in worship follow a prescribed schedule of scriptures called the Revised Common Lectionary.

Sermon – The pastor preaches a sermon inspired by the Word of God. Think of a sermon as a conversation between you, the pastor, the world, and God. It is okay to question and think critically during a sermon, and the pastors welcome your thoughts and feedback.

Responding to the Word

This is the third movement where the congregation, having heard the Word of God proclaimed, responds to the message by participating in God's loving presence in the world.

Affirmation of Faith – The people affirm the faith of the church. This is either done by singing a hymn that relates to the sermon message or is spoken from one of the Presbyterian confessions of faith or creeds.

Prayers of the People – A longer prayer for those in our congregation, communities, and in our world. It is a prayer marking joys and concerns in our shared life together. This prayer is followed by The Lord's Prayer that is spoken in unison. On Sundays when communion is celebrated, the Prayers of the People are woven into the Great Prayer of Thanksgiving at the table.

Offering – A time when the congregation offers gifts of time, money, and food out of thanksgiving for God's goodness to them. The money and food are used in the ministries and mission of this church and the greater Presbyterian Church (U.S.A.). During this time, you are also invited to sign the red friendship register that will be passed to you. Sharing your contact information with the church is also an act of offering. After the offering on a non-communion Sunday, we will stand and sing a Doxology (song of praise) and offer a prayer dedicating the offering to God.

Going Forth to Minister

The fourth movement in our worship where we carry the good news of God's love out into the world.

Charge & Benediction – After a final hymn, the pastor calls the congregation to action and then blesses the people in the name of God. Closing instrumental music signals that the congregation is dismissed to the courtyard for a time of informal fellowship or may sit and prayerfully reflect during the music.

Living Liturgically

The word "liturgy" means "work of the people" and is often a word used to describe worship. Christians have a long tradition of worshiping together on the Sunday, the Lord's Day, and sharing in educational formation, acts of service, and fellowship with one another before and after the service. However, the worship of God has never meant to stay confined to Sunday. For centuries, Christians have lived liturgically in their everyday lives. Ways of living liturgically could include a brief time of prayer in the morning, midday, evening, and before bed. Reading a Psalm each day or passages of Scripture allow the Word of God to reside within you throughout the week. Treating one another, especially strangers, with compassion and hospitality is a way of bearing God's love into the world. For further resources on living liturgically, please speak with a pastor.

The Sacraments

The celebration of a sacrament is a significant moment in the worshiping life of a church. The Presbyterian Church (U.S.A.) affirms two sacraments: Baptism and Communion. Both of these sacraments unite us with the life and story of Jesus Christ, confirm our place within the family of God, allow us to partake in the grace and love of God, and join us together with Christians across time and space.

A sacrament is the visible sign of God's invisible grace – a way we as humans can speak to and partake in the mystery of God's immense love. We receive these two sacraments not because we have earned them, but because God's image within us and love for us deems us worthy. The power of these sacraments resides not in the actions of the pastor or in the words that are said, nor is there any "magic" in the elements of water, bread, and wine. Rather, the power of these sacraments comes to us in the presence of the Holy Spirit which lifts us into the presence of Christ and reminds us of God's love for us. The celebration of the sacraments is always accompanied by the reading and proclaiming of the word of God.

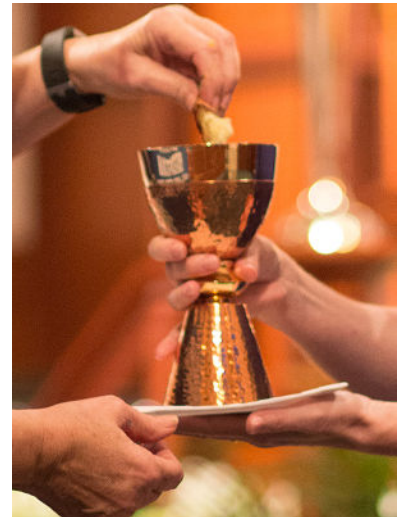


The sacrament of **Baptism** is the entry point of a person into the community of the Church, a sign of God's forgiveness of sin, and the sign and seal of God's promise of salvation. Throughout history, God has delivered the people from death to life through water. Water has long been a symbol of both chaos, death, and the unknown, as well as a symbol of life and birth. From the story of the creation of the world from the waters of chaos, to the salvation of the people of Israel

from bondage in Egypt through the waters of the sea, to the rescue of Jonah from the depths, God continues to shepherd us through the symbolic waters of death into a rebirth to new life. In Baptism, we are joined with Jesus Christ in his own baptism in the River Jordan. In the same way, Baptism invites us to participate in the death, burial and resurrection of Jesus. From the waters we are born. Into the waters we die. Up from the waters we are raised to new life.

In the Presbyterian Church (U.S.A.) we baptize people of all ages, typically by the sprinkling of water. One does not need to be re-baptized to join the Presbyterian Church from another Christian denomination. Although we believe a person needs only receive the sacrament of Baptism once, we will occasionally celebrate a reaffirmation of the Baptismal Covenant where we remember our baptisms and the promises God has made us with joy.

In the sacrament of **Communion**, sometimes referred to as the Eucharist (*Greek: thanksgiving*), Christians remember, literally “re-member”, the life, death, and resurrection of Christ – drawing an ancient story into the present moment of worship. We do not believe we are reenacting the actions of Christ, rather, we are collapsing time in on itself and joining with Christ as his disciples around the table. We believe that the elements of bread and wine remain as such, and that the power of the Holy Spirit draws us into the presence of Jesus Christ who meets us at the table. The Gospel of Luke tells the story of disciples who were traveling the road when they met an unknown stranger. It was not until they were at table with this stranger and bread was broken did the disciples realize that it was the risen Christ who had been walking alongside them. We commune with Christ and with Christ’s body here on earth, our fellow Christians, we partake in the sign and seal of God’s saving love for us and are strengthened for service out in the world. We believe that all people are welcome at Christ’s table, even those who are not members of this church.



The Sacrament of Baptism

Presentation – The person to be baptized is brought to the font (basin of water) and the meaning of baptism is declared to the people.

Profession of Faith – The person, or their parents in the case of an infant, makes vows renouncing evil and affirming the way of Christ. The person also promises to be a faithful member of the church. The congregation also promises their love and nurture to the person. Together we stand and speak together the Apostle’s Creed that can be found on page 35 in your hymnal.

Thanksgiving Over the Water – In this prayer, we give thanks to God for the gift of water and remember God’s saving acts in Scripture. We ask that the Holy Spirit come upon the waters of the font and upon the person receiving baptism.

Baptism – In the name of the triune God (Father, Son and Holy Spirit, one God, Mother of us all), the minister places water upon the head of the person being baptized. A brief prayer and blessing follow.

Welcome – The congregation welcomes the newly baptized and is charged to be faithful disciples. Gifts from the church are presented to the newly baptized.

The Sacrament of Communion

Invitation to the Table – The table is prepared, and the people are invited to participation.

The Great Thanksgiving – During this prayer we pray:

- ✦ The Lord be with us all and our hearts be lifted into the presence of Jesus Christ.
- ✦ We remember the history of God's love throughout time with a sung response of adoration.
- ✦ We remember the holy mystery of Christ's life, ministry, death, resurrection in story and song.
- ✦ An offering of thanks for the gift of the sacrament and a profession of our faith.
- ✦ An invocation asking the Holy Spirit to draw the people into the presence of Christ and to make the breaking of the bread and sharing of the cup a communion in the body and blood of Christ. We offer prayers for the people and look with anticipation to joyous day of Christ's return. The prayer concludes with a sung Amen.



The Lord's Prayer – A time when we pray as Jesus taught his disciples by speaking the Lord's Prayer in unison.

Words of Institution – We remember the words of Jesus Christ as the pastor tells the story of the Last Supper. The pastor will break the bread and pour the cup and show these elements to the people, inviting all to participate in this holy feast.

The Communion of the People – The people participate in the sacrament by walking to the front of the church to a server, receiving a piece of bread and dipping it into the cup and then eating it. The cups closest to the table contain wine, the cups further from the table contain juice. You may choose either cup. After receiving the bread and the wine or juice, you may respond to the words of the server by saying, "Amen." or "Thanks be to God." Once you have eaten, you may return to your seat. There are gluten free wafers that are held by the server behind the baptismal font. There will also be servers in the aisles who are happy to serve you if you wish to remain in your pew.

Prayer after Communion – A prayer offering thanksgiving to God for the gift of Christ found in the celebration of Communion and asking for the grace and strength to be faithful disciples.

Symbols in Our Worship Space

Font – The large, 8-sided basin of water near the front that we use during baptisms. It is our symbol of God’s love and grace extended to us and our inclusion into the family of faith. The water represents God’s salvation offered through new life in Jesus Christ. Feel free to touch the water upon entrance into the worship space and/or before participating in Communion.

Pulpit – The raised platform and desk to the people’s right of the table in the sanctuary where the Scriptures are read, and the Word of God is proclaimed by the preacher. The lectern is the smaller reading desk on the opposite side from the pulpit.

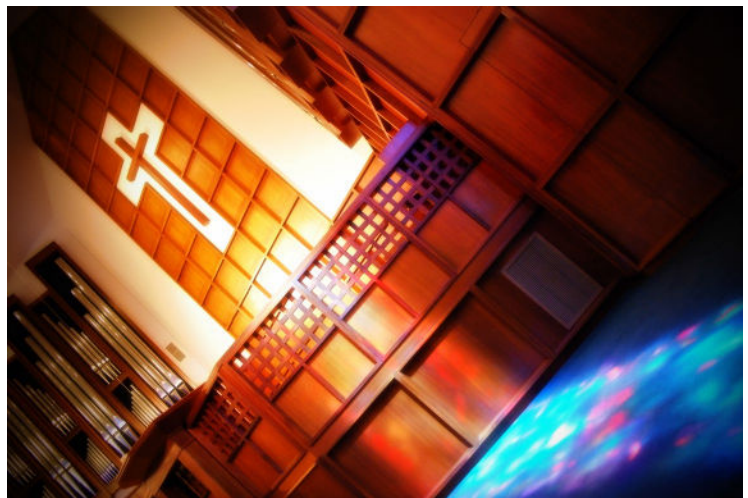
Table – The place of sharing and celebrating in The Lord’s Supper, or Communion. Upon the table you will see a cup, pitcher, and a plate for holding the bread.

The Sanctuary Cross – The focal point of our worship space draws our eyes and our hearts in remembrance of the Good News of Jesus Christ and God’s love for us.

The Windows – Christians throughout the ages have told and remembered the great stories of faith by representing them in the beauty of stained glass. Our windows tell stories through the various symbols of our faith.

The Pews – As a gathering of the Body of Jesus Christ, we sit alongside one another in community. The pews symbolize our commitment to one another and discourage us from viewing worship as purely an individualistic practice or an entertainment event.

The Candles – The arrangement of candles represents our Trinitarian understanding of God as “One and Three”. Whenever the large single candle is present in the sanctuary, we are celebrating Christ’s victory over death in a special way.



Liturgical Colors – These colors, found on the pastor’s stoles and upon the paraments (fabric banners) on the table, indicate to us what season it is in the church year and help us understand the meaning of the season. The colors represent the following:

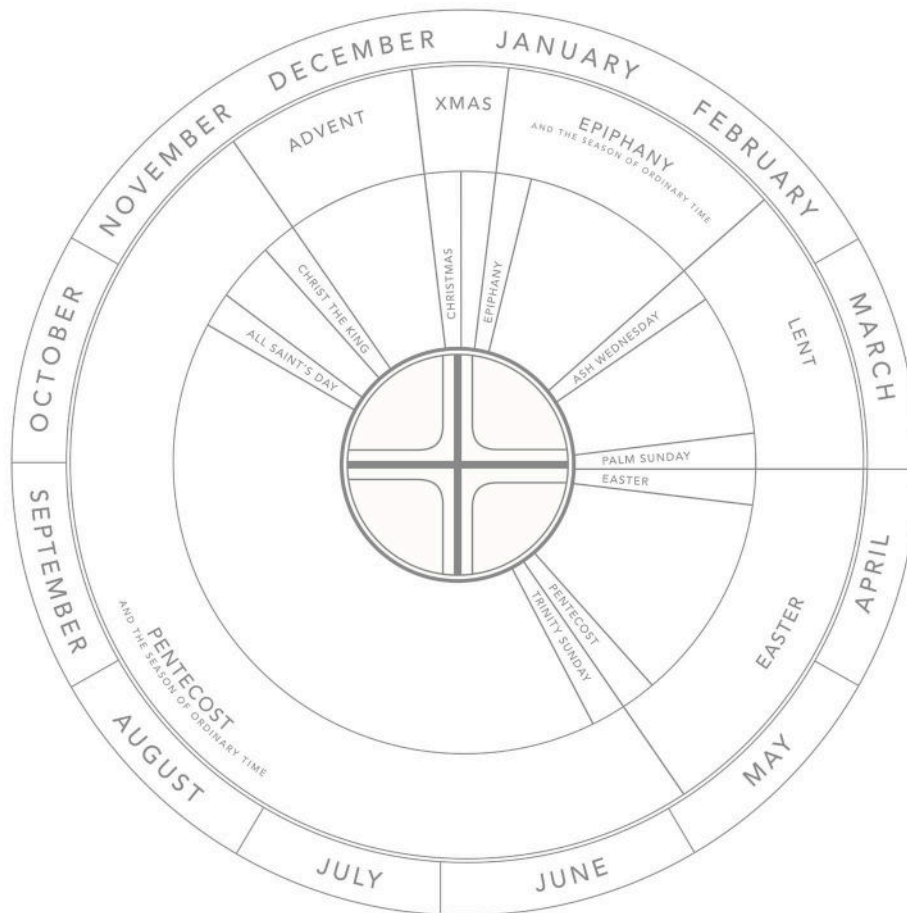
Green – Ordinary Time

Red – Pentecost, Confirmations, Ordinations

Purple or Blue – Advent, Lent, Maundy Thursday, Ash Wednesday

White or Gold – Easter, Christmas, Weddings, Funerals, Baptisms

The Liturgical Calendar



Every year, UPC follows the liturgical calendar as a way of marking time that is different than that of our culture. The way we order time follows the story of the life of Jesus and the mission of the Church. The cycle begins in Advent, a four-week season when we prepare our hearts for the coming of Jesus into the world on Christmas. Following a twelve-day celebration of Christmastide, the season of Epiphany marks the time when the nature of Jesus is revealed to us through his life and ministry. Ash Wednesday marks the beginning of the six-week season of Lent, in which we prepare ourselves for the death and resurrection of Jesus. At the conclusion of Lent, we celebrate Holy Week that begins on Palm Sunday and continues through Maundy Thursday, Good Friday, and concludes with the Great Vigil of Easter. Easter Sunday begins the six-week season of Eastertide where we reflect on the significance of resurrection story and it's meaning in our lives and for the world. Pentecost concludes the Eastertide season and marks the day that the church came into being through the gift of the Holy Spirit. Following Pentecost, we enter into a long season often referred to as Ordinary Time. During this season, the church lives into the good news of God's love and seeks to share that love with the world. Christ the King Sunday marks the conclusion of the yearly cycle and we begin once again in Advent. Other various celebrations throughout the year are also observed, all of which seek to illuminate the life and message of Christ to the church and in the world.

Other Helpful Worship Notes

Children in Worship

Children of all ages are an important part of worship here at UPC. In addition to serving as acolytes and offering prayers, children are encouraged to actively participate by singing hymns, coming forward for the Time with the Younger Church, observing baptisms up close, saying the prayers and the responses, and celebrating Communion with their family. Children's worship materials are available in the bags found at both sanctuary entrances. Parents of children with sensory sensitivity needs can request a special kit from the ushers. Children engage worship in their own way, and we celebrate the joyful noises and movement that they bring into the space. Children are also paying attention to how adults engage in worship. We encourage you to assist them by helping them locate and sing the hymns, pointing out the responses, and explaining the different parts of worship to them. Some children may wish to stand on the pews while the congregation is standing in order to see up front. Please help them do this safely; the pew cushions are not attached to the pews. Childcare for younger children is available in the Nursery on the lower level of the church. Following the Time with the Younger Church, children aged 3 – 6 years old may attend Bridge to Worship located on the upper level of the church in room 202. Parents may pick up their children from Bridge to Worship at the conclusion of worship.

Restrooms

Restrooms are located on all three levels of the church. The nearest restrooms to the sanctuary can be reached by exiting the rear sanctuary doors and taking the stairs down to the lower level.

Accessibility

The nearest accessible restroom is through the central courtyard to the ramp, then through the covered walkway door to the restrooms on the main level. Our sanctuary is equipped with a T-Coil loop system for hearing devices. Simply switch your hearing device to the "T" setting to access the channel. Headphone receiver systems are available from the ushers. A chair lift is located off the side entrance to the sanctuary. Please ask an usher if you need assistance. Large print bulletins are also available from the ushers upon request.

A Note to Guests

Thank you for being with us today! During the service, we will ask that first time visitors raise their hands so they can receive a gift of welcome. If you do not feel comfortable doing this, please let a pastor or an usher know you are a visitor and we will happily present the gift to you. If you are interested in joining the worshipping community of UPC, please speak with a pastor for more information. New members are received on the first Sunday of each month immediately following worship in the Library located just through the side exit of the church. Free parking is available in the UT Co-Op Garage located across the street.



Interested in an evening worship service?

Our UKirk Campus Ministry hosts a worship service on Sunday evenings at 7:00 p.m. in the Fellowship Hall Chapel during the academic year. All Presbyterian worship services are open to everyone, so you do not need to be a college student to attend. UKirk also hosts a contemplative Taizé worship service on the last Sunday of the month during the academic year at 7:00 p.m.

Affirmative Inclusion Statement

University Presbyterian Church strives to embody God's love for the diversity of creation by affirming the dignity of all persons as created in God's image. We welcome people of all races, cultures, sexual orientations, gender expressions, and socioeconomic status in all ministries of the church.



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*Rooted in Worship.
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Connecting to Campus and Community.*

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